

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

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
St. Michael's Church

CHARLESTON, S. C.

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Daily Service is held

| | |
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| In St. Philip's Church on Monday, at..... | XI o'clock. |
| " St. Peter's " Tuesday,..... | " " |
| " St. Michael's and St. Paul's on Wednesday,..... | " " |
| " St. Michael's, Friday afternoon, at | V " |
| " St. Stephen's Chapel on Thursday, at | XII " |
| " St. Philip's on Friday, at | XI " |
| " St. John's Chapel, Hampstead, on Saturday,..... | " " |
| " The Chapel of "the School of the Diocese," on Sundays, Wednesdays, and Fridays, there is "Evening prayer" beginning at 7, P. M. | |

Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina. Thos. G. Simons, jr, Treasurer, office No. 1, Commercial wharf, will attend at the Library Chalmers'-street, on the 1st Friday after the 1st Monday in every month, from 12 to 2 o'clock. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.
2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10: subscription to the fund for the support of decayed Clergymen \$5.
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4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.

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No. 293.

FOR THE GOSPEL MESSENGER.

—
THE PINCKNEY LECTURE—ON THE GOODNESS OF GOD,

By the Rev. N. HYATT, Rector of St. James', Santee, delivered on the 31st May, 1848.

PSALM 31: 19.—*"Oh, how great is Thy goodness, which Thou hast laid up for them that fear Thee."*

God is love. And the love of God is His goodness. Wherever we behold Him in the works of His hand, we see and feel this excellence. It pervades Creation. Universal Nature is but a volume of proofs of the goodness of its Author. Its essential elements—its constitution and laws—its productions—its sources of enjoyment for the unnumbered millions who inhabit it—and its advantages for the full development and perfection of the two-fold character of man—all conspire to augment the proof of the goodness of God.

But it is not my purpose to occupy your attention with the Volume of Nature: although it is so full, so interesting and complete, so significant of its Author, as justly to entitle it to an introduction to this sacred place.

Others more profoundly learned in its mysteries, comprehending more fully the harmony and beauty of all its parts—the consummate wisdom and skill which it evinces, have heretofore brought it to your view, and it would be in vain for me to attempt to add clearness or force to what has been already said. And while its contents are not exhausted, and never can be to the end of time, I shall leave to those who may hereafter discourse on the greatness and goodness of God, in obedience to the "Will" of him* who shared so largely of *human* greatness and goodness, the privilege of conducting you through newly explored regions—of unfolding to you more and more of a scheme calculated and designed to promote universal happiness.

It is the Volume of Revelation which will furnish me with the subject matter for thought and reflection. And I shall speak not so much of general goodness, as of a particular and special goodness—the goodness of God to His Saints. "Oh, how great is Thy goodness," says the Psalmist, "which Thou hast laid up for them that fear Thee."

Long ere the beautiful frame-work of nature was constructed, or chaos reigned; there existed in the Divine Mind, to use language with which the human mind is most familiar, a disposition of affectionate regard for all who, in future ages, should become the true followers of

* Chief Justice Pinckney.

the Lord Jesus Christ. His purposes and plans were formed. His acts of gracious munificence were determined on: and it was only necessary to wait the progress of time to witness their consummation. And as time rolls on, and the events of Providence accumulate, and individual experience approaches nearer and nearer the termination of the Christian dispensation, the more we become impressed with the transcendent character of this disposition in the Deity. And fully to do justice to my topic, is infinitely beyond the power of a finite mind. The train of remark which it suggests, would, if fully carried out, present us with a perfect view of the goodness of Him who is infinitely perfect. It is goodness in purposing; goodness in accomplishing; goodness in its future and eternal realization.

That God is good to all, and that His tender mercies are over all His works, is an inspired declaration, and should be affirmed on every return of the present occasion.

His Holy Word was given to dissipate the darkness of ignorance by the light of truth, and to conduct the naturally wayward steps of man into the paths of righteousness and peace. No one is excluded, on the part of God, from enjoying its enlightening and sanctifying influence. His Word is a gift to all; adapted to the wants and necessities of all, in the midst of circumstances which belong to a fallen and sinful world. But while it thus furnishes enlightenment and direction for all, its promises of good, its consolations, and the fruition of its hopes, can be claimed, received and enjoyed only by those who fear the Lord.

And what a treasury of goodness is contained in the Word of God for those who fear Him! To all such it is not merely a history of events long since transpired. Though in this respect it is highly interesting, and eminently calculated to inspire the intelligent mind with elevated and serious thoughts. It is not merely prophecy in reference to important developments belonging to the future. It is not merely poetry, embodying the purest, most ennobling and sublime sentiments. It is not merely a system of good and wholesome maxims for the regulation of human conduct. While it is all these, it is more. It is the development of a plan formed by Infinite wisdom and love for the regeneration and salvation of mankind. They apprehend it as containing a remedial system for all their wants and woes. There is an applicability in its provisions; an efficacy in its means; a perfection in all its arrangements, which impresses them with an almost overwhelming sense of the goodness of its Author, and awakens within them inexpressible feelings of comfort, peace and joy. While conscious of their depraved nature, conscious of innumerable departures from the path of rectitude and duty, of their forgetfulness of God and His laws; feeling deeply that they merit punishment and not reward, that they are divested of every claim to Divine favor and goodness; they are inspired with hope, animated by the assurance that they are being reconciled to God, restored to His favor, and conformed more and more to His most glorious image.

But what has God done which enables those who fear Him, while yet imperfect and sinful, to be sustained, comforted and animated with the hope of a glorious immortality? Has He divested Himself of any

of His perfections? Has He changed the principles and laws by which the harmony and integrity of the moral universe have been preserved? Is He not the same unchangeable Being that He was before that sad catastrophe occurred which brought "Death into our world and all our woe?" God has not changed: and the moral laws of the universe are immutable and eternal. He has only furnished a new illustration of Divine excellency, a new exhibition of His goodness, a transcendent proof of His love. He gave His Son to become incarnate—to suffer and die on the cross for the redemption of man. This is the great fact on which the remedial system for man is based. The great fact, by means of which he is enabled to sustain a new relation to his Maker. Jesus, by His death, became the Mediator of a new covenant, which includes in it every thing needful for man, and promotive of his welfare. The covenant sealed by the blood of Jesus opens the way to eternal life and glory. It enables the creature to approach the Creator as an humble penitent suing for pardon and peace. It gives him audience and acceptance with Him; securing to him the forgiveness of his sins, and the communications of Divine grace. It makes him a child of God, and an inheritor of the kingdom of heaven.

By virtue of the relation he sustains to God, through Jesus the Mediator of the new covenant, he is assured on the part of God of the constancy of His friendship, and the efficacy and perpetuity of His grace. The child of God, when forsaken by all other friends, knows that he has an unchanging friend in his Heavenly Father. A friend, whose presence will bless him in all the trials and vicissitudes of life; a friend, whose power will save him from his spiritual and malignant foes; a friend, who will guide and sustain him while passing through the valley of the shadow of death; a friend, who will bring him to the clear and glorious light of an eternal day, where there will be no sin, no sorrow, no more death.

The truth which is here affirmed is fully sustained by the Scriptures. St. Paul, in speaking of Jesus, says, "It pleased the Father that in Him should all fulness dwell."* "He is full of grace and truth," says St. John; and again, "Of His fulness have all we received grace for grace."† Christ then, as Mediator, is possessed of all fulness, embodying the Divine perfections. And who are entitled to receive of His wisdom and love? Who will be enriched by the communications of His grace? They who fear Him—believers in Him, whose heart and life are regulated by His doctrines and precepts. The goodness that is treasured up in Christ for all true believers, includes every blessing they require. Are they in darkness? Jesus said, "I am the light of the world."‡ Are their consciences burdened with sin? "The blood of Jesus Christ cleanseth from all sin."§ Are they deeply sensible of their own helplessness and exposure to temptation?" "My grace," says Jesus, "is sufficient for thee: My strength is made perfect in weakness."|| Are they in sorrow and affliction? He will heal their wounded spirits, dry up their tears, and fill their hearts with joy and gladness.

* Col., 1: 19.

† St. John, 1: 14, 16.

‡ St. John, 8: 12.

§ 1 St. John, 1: 7.

|| 2 Cor., 12: 9.

But it is not only from the gracious arrangements which God has made in this world to meet our spiritual wants, that we derive a sense of His goodness; His providence, which affects directly those interests which belong to time, is illustrative of the same disposition in the Divine mind. Its dispensations are analogous to the provisions of His grace. They are all designed for the attainment, and are calculated to promote the accomplishment of the same end. The fact that God governs and controls passing events, either actively or permissively, affords great comfort to His people. They know that whatever transpires affecting their worldly circumstances and prospects, it will all make for their advancement in the divine life. The providential goodness of God is manifested in reference to every thing which concerns His people. They may not be in the possession of much of this world's goods; but what they have is made to them a blessing, which they enjoy with thanksgiving. However limited may be their possessions, they are of greater value to them than much wealth with an unsatisfied heart. They may not enjoy continued prosperity; clouds and darkness may overshadow them; but a ray of light will penetrate the thickening gloom and reveal a clear and beautiful sky. "Goodness and mercy," says the Psalmist, "shall follow me all the days of my life."

"I had fainted unless I had believed, to see the goodness of the Lord in the land of the living."

"They that seek the Lord shall not want any good thing."

"The Lord is a sun and shield: He will give grace and glory: No good thing will He withhold from them that walk uprightly."

Thus we see that, in contemplating our present state, the manifestations of the goodness of God far exceed the power of the human mind fully to comprehend, or the heart to realize. But I pass on to the future, to notice the *residence, character, employment and enjoyment* of those who fear the Lord.

Their *residence* will be in Heaven. It is an inquiry of but little moment *where* heaven is? but it is one of unspeakable interest *what* heaven is! Eden, the paradise of earth, was its symbol. This hallowed spot was distinguished by most attractive features. "Its trees and fruits; its fields arrayed in verdure, and adorned with flowers; the life which breathed in its winds, and flowed in its rivers; the serenity of its sky, and the splendor of its sunshine, together with the immortality which gilded and burnished all its beautiful scenes, have filled the heart with rapture, and awakened the most romantic visions of the imagination." These all told of heaven; all was designed to convey to man some faint idea of the heavenly paradise. Innocence dwelt in Eden, and its sacred bowers were the abodes of happiness. And there, too, were the perfections and beauties of nature, as it came from its Maker's hand. Symbolical of heaven, in all but its duration.

Heaven, the future residence of the righteous, is formed for eternity. There the prayer of our Saviour for His followers will be fulfilled in its proper import. "And the glory which Thou hast given Me, I have given them, that they may be one, even as We are one: I in them, and Thou in Me: that they may be made perfect in one. Father, I will, that they also whom Thou hast given Me, may be with Me where I am, that they may behold My glory which Thou hast given Me." There

will be congregated all the true followers of the Lord Jesus Christ, and a more intimate and blessed union will be consummated between them and their Saviour. While they *behold* His glory, they will become *possessed* of His glory in ever increasing fulness and perfection. There will be made that manifestation of the sons of God which will be full and complete: more than realizing the "earnest expectation of the creature." "There all things, according to the promise, will begin to be theirs; the things of this world, by an instructive and delightful recollection; the things of that which is to come, by an exquisite and unlimited enjoyment. Whatever material beauty, greatness and glory can furnish; whatever they may be able to understand, or enjoy, will be there lavished upon them with a bounty becoming the character of a God."

Heaven! What is Heaven? St. John, in the Apocalypse, thus, in substance, describes the New Jerusalem: "Its foundations are garnished with all manner of precious stones. Its dimensions are wonderfully great. Its wall is of jasper. Its buildings are of pure and pellucid gold; its gates are pearls; its watchmen are angels. The Throne of God and of the Lamb is in the midst of it. Out of this Throne proceeds the river of Life, and on its banks stands the tree of Life, yielding the various fruits of immortality. No temple is found there. No night overcasts the sky. No moon shines. No sun arises. The Lord God Almighty and the Lamb, are the temple of this divine residence: the sun which shines with the splendor of everlasting day."

But to drop the metaphorical for more of the literal, and to use the language of another,* "Heaven is the peculiar and favorite place of the residence of God; the place where those manifestations of Himself are seen which He is pleased to make, as the most especial displays of His presence and character. Present in all other places, He is peculiarly present here.

"It is also *the Throne of God*: the seat of universal and endless dominion: where the divine authority is peculiarly exercised and made known, and the splendor of the Divine government is exhibited with singular effulgence and glory.

"It is *the residence of His most favored creatures*; of the saints who are redeemed by the blood of His Son; and of the angels, who, innumerable in multitude, stand round about His throne.

"It is the *everlasting seat of consummate holiness, or virtue*: where that divine principle shines without alloy, flourishes in immortal youth, and reigns and triumphs, with eternal day.

"It is *the place in which are seen all the finishings of divine workmanship*; and in which the beauty and greatness of the Infinite mind and the endless diversities of Omniscient skill, appear in all their most exquisite forms, and in the last degrees of refinement and perfection.

"It is the *centre of all divine communications*: the city in which all the paths of Providence terminate; the ocean from which all the streams of Infinite wisdom and goodness proceed, and into which they return to flow again and forever.

* Dwight.

"It is *the theatre in which an eternal providence of progressive knowledge, power, and love*, ever rendered more and more beautiful and amiable, wonderful and majestic, *is begun and carried on*, through ages, which will never approach towards an end.

"It is *the place where all the works of God are studied and understood, through an eternal progress of knowledge*: where all the diversities of virtuous Intelligence, all the forms and hues of Moral Beauty, brighten in increasing gradation; and where gratitude, love, enjoyment and praise, resound in a more and more perfect harmony throughout the immense of duration."

Such is Heaven, the future residence of those who fear the Lord.

The *character* of those who fear the Lord will be one that is formed under the influence of supreme love to God. This has been justly styled, the most sublime affection that can pervade the human mind. It glows in the breasts of angels and archangels, of cherubim and seraphim; and unites all holy intelligences to their Creator and to one another. It is the inciting cause of the alacrity and zeal with which ministering spirits perform the pleasure, and accomplish the purposes of God. It is the animating principle of all that is good, and secures an endless progression in divine attainments.

A character formed under such influence must be a happy character. No unholy affection can be cherished; no sinful passion indulged; all must be of positive excellence, reflective of Divine perfection. And as purity of thought and feeling prevail, there will be an increasing conformity to Him who is the light, life and glory of the universe. In Heaven they will be known as the redeemed of the Lord: "as a new order of beings in the divine kingdom"—beings restored from sin to holiness, from death to life. The change how great! The deliverance how glorious! And there "the Redeemer will behold them as the peculiar reward of his mediation, the trophies of his cross, and the gems in his crown of glory. There they will be reinstamped by his spirit with the image of God, and thus be furnished with an indefeasible title to eternal glory."

As the redeemed of the Lord, God will be their Father; and there will be consummated the relation they sustain to Him as His adopted children. Before the assembled myriads they will be recognised as heirs of God, and joint heirs with Jesus Christ to His kingdom and glory. They will there be known to the intelligent universe as children of God—the Being who possesses all authority and power, and is invested with all dignity and glory; as the children of God—the Being who is the source of all love and goodness; as the children of God—the Being whose presence is peace and joy; as the children of God—O what anticipations fill the mind, what visions of future bliss, when we contemplate the cycles of eternity! as the children of God, what relation so honorable; what character so illustrious; what destiny so glorious!

The *employment* of those who fear the Lord will lead to the ever increasing and most rapid development of their intellectual and moral powers. The subjects which will be presented for their investigation and contemplation are as extensive as the universe, as profound as the nature of God. His works and His providence,—every manifestation

of His character will claim the exercise of the most vigorous thought, and awaken the deepest feeling. There they will discover more of the beauty, grandeur and sublimity of the works of God; and see more and more of His wisdom and goodness in making every thing for, and adapting it to some useful and benevolent end.

There, too, His providence will be understood. Here it is often mysterious. We cannot always penetrate the veil which conceals from us the benevolence of the Deity. We sometimes stand appalled at dispensations, which, so far as we can judge, could only be visited upon us by an unkind and unfriendly hand. The father is stricken down in the vigor of life, and with him descend into the grave the comfort and support of the needy and helpless. The mother, whose fostering care is claimed by infant lips, is called on to drop a farewell tear as the last token of affection. The servant of God, who proclaims his messages of truth and love, and is an honored instrument in establishing the Redeemer's kingdom, is suddenly summoned from time to eternity. The good and the great, in the zenith of their usefulness, are, by a mysterious providence, numbered with the dead. Who in this world can understand the ways of God to man? But in Heaven they will be understood. Celestial minds will be enabled to trace the events of Providence, and to see in all that has transpired on the part of God the proof of Infinite wisdom and love. The light which will there be reflected will entirely dissipate the darkness of this lower world; will discover the perfection of the system of providence in its adaptation to the nature and circumstances of man; will show that it could not have been otherwise, and at the same time promotive of his eternal well-being.

And in Heaven more will be known of the system of grace, which had its origin in the love of God to our world, and its completion in the death and resurrection of His Son. This will be a theme of ever increasing interest: unfolding to the mind more and more of the perfections of the Deity as displayed in the gift of His Son for human redemption and salvation.

The *worship* in Heaven forms an important part of the employment of its residents.

The degree of enlightenment of which celestial beings are possessed, and their purity of thought and feeling, enable them to appear in the presence of God with supreme reverence, love and gratitude. There they render that homage to Divine greatness, goodness and glory which bespeaks an exalted nature of unlimited capacity. There they unite in an eternal anthem of praise, which ever becomes purer and loftier as they rise in dignity and glory under the influence of the immediate presence of God.

And now, finally and briefly, How great must be their *enjoyment* from their residence, character and employment! It is the happiness which springs from the clear and full survey of the works of God: from an apprehension of the skill, wisdom and goodness which are universal. It is the happiness of understanding the providence of God—of penetrating the veil which, often in this world, concealed from us His love. It is the happiness of surrounding the Throne where all the perfections of God appear in their true effulgence and

glory, and where there will be an ever increasing conformity to these perfections. It is the happiness of God in its nature; it is derived from Him, possessed from an assimilation to Him, and will be ever increasing—as the finite will ever be approximating the Infinite—the creature the Creator—man, God.

“To the eye of man,” says a distinguished writer, “the sun appears a pure light: a mass of unmingled glory. Were we to ascend with a continual flight towards this luminary, and could, like the eagle, gaze directly on its lustre, we should in our progress behold its greatness continually enlarge, and its splendor become every moment more intense. As we rose through the heavens, we should see a little orb changing, gradually, into a great world; and as we advanced nearer and nearer, we should behold it expanding every way, until all that was before us became a universe of excessive and immeasurable glory. Thus the heavenly inhabitant will, at the commencement of his happy existence, see the divine system filled with magnificence and splendor, and arrayed in glory and beauty; and as he advances onward through the successive periods of duration, will behold all things more and more luminous, transporting, and sun-like forever.”

FOR THE GOSPEL MESSENGER.

ESSAY ON THE RUBRIC PRECEDING THE BURIAL SERVICE.

Messrs. Editors:—Will you allow me a few pages in your journal for some remarks on the first rubric in “The Order for the Burial of the Dead;” and especially on its last clause, forbidding the use of “the office” for those “*who have laid violent hands on themselves*”?

The question I propose to consider particularly is, whether this clause has any reference to persons committing suicide whilst laboring under *mental aberration*. That it has none is, to my mind, almost self-evident; but, as a contrary opinion has been expressed, I avail myself of your kindness to lay before your readers the grounds on which my interpretation and consequent action have been based.

The rubric is in these words: “*Here it is to be noted, that the Office ensuing is not to be used for any unbaptized adults, any who die excommunicate, or WHO HAVE LAID VIOLENT HANDS UPON THEMSELVES.*”

The surest ground for a correct interpretation of any law is to be found in its history. I will therefore, first of all, endeavor to trace this rubric to its source. The earliest *law* touching the case of suicide, which I have been able to find, is the fifteenth Canon of the second Council of Orleans,* A. D. 533. I quote this, not only because the refusal to receive the oblations of the dead was of the same nature as the denial of solemn burial, but also as showing how heinous a *crime* suicide was then esteemed. “We decree,” says that Canon, “that the oblations of the dead, who have been put to death for any crime,

* For this Canon I am indebted to Bingham's *Antiquities*, lib. xxiii, c. iii, §23. To this work, Burn's “*Ecclesiastical Law*,” Gibson's “*Codex Juris Ecclesiastici Anglicani*,” and Bailey's “*Rituale Anglo-Catholicum*,” I am indebted for the ancient Canons which will be found in the text.

ought to be received: *unless they be proved to have laid violent hands upon themselves.*"*

The next laws are the 34th and 35th Canons of the first Council of Braga, held A. D. 563.† "Let there be no commemoration in the oblation for those *who inflict a violent death upon themselves*, either by the sword, or by poison, or by casting themselves down from a high place, or by hanging, or in any way; *neither let their dead bodies be carried to the grave with psalms.*.....In like manner also concerning those who are punished for their crimes. Neither the commemoration of the oblation shall be made, nor the office of psalmody performed for catechumens who have died without the redemption of Baptism."‡

These Canons are evidently the source from which our rubric was derived. But they scarcely aid us in its interpretation, further than showing how great *criminality* attached to the *Biathanati*. The next Canon, however, the 17th of the Council of Auxerre, A. D. 578, will throw some light on the subject; a light which will grow brighter as we proceed. That Canon forbids the reception of the oblation of any one who "*of his proper will* (*propria voluntate*) may have cast himself into the water, or hung himself, or thrown himself from a tree, or smitten himself with a sword, or in any way *voluntarily* inflicted death upon himself (*voluntariæ se morti tradiderit*)."*§* I would here pause merely to direct the attention of your readers to the expressions "*of his proper will*," and "*voluntarily*."

How our Saxon fathers understood these Canons, may be learned from two of their ancient Canons, both evidently borrowed from those of the Council of Braga. The former is from the fifth chapter of the second book of the Pœnitential of Egbert, Archbishop of York, A. D. 740-750, and may be found in Wilkins' Con. vol. 1. p. 129. "Concerning those who *by any fault* inflict death upon themselves, let there be no commemoration of them in the oblation, as likewise for those who are punished for their crimes; nor shall their corpses be carried unto the grave with psalms." The latter is the fifteenth of the Canons published in King Edgar's time, about A. D. 963, and may also be found in Wilkins' Con., vol. 1. p. 232. "If any shall *voluntarily* kill himself by arms, or by any instigation of the devil, it is not permitted that for such person any masses be sung, nor shall his body be put into the ground with any singing of a psalm, nor shall he be buried in pure sepulture. The same shall be done to him, who for his guilt endeth his life by torments, as a thief, murderer, and betrayer of his lord."

* Con. Aurel. c. xv. "Oblationes defunctorum, qui in aliquo crimine fuerint interemti, recipi debere censemus, si tamen non ipsi sibi mortem probentur propriis manibus intulisse."

† By some these are considered the 15th and 17th Canons of the second Council of Braga, A. D. 572.

‡ Con. Bracar. I. c. xxxiv. xxxv. "Placuit ut hi, qui sibi ipsis aut per ferrum, aut per venenum, aut per præcipitium, aut suspendium, vel quolibet modo violentam inferunt mortem, nulla pro illis in oblatione commemoratio fiat, neque cum psalmis ad sepulturam eorum cadavera deducantur..... Similiter et de his placuit, qui pro suis sceleribus puniuntur. Item placuit, ut catechumenis, sine redemptione baptismi defunctis, simili modo, neque oblationis commemoratio, neque psallendi impendatur officium."

§ Con. Antissiodor. c. xvii. "Quicumque se *propria voluntate* in aquam jactaverit, aut collum ligaverit, aut de arbore præcipitaverit, aut ferro percusserit, aut qualibet occasione *voluntariæ* se morti tradiderit, istorum oblatio non recipiatur."

One hundred and sixty-seven years after this last Canon, Gratian wrote his "Decretum, sive Concordantia discordantium Canonum, in corpore Juris Canonici." Recording the Canon of Braga, he adds to it the word "willingly" (*voluntarie*), and appends the following note—"otherwise, if through madness; then he should not be faulted"—(*secus, si per furorem; tunc non imputaretur.*)*

Let me add to these testimonies that of the 68th Canon of the Church of England: "No Minister shall refuse or delay to bury any corpse that is brought to the church or church-yard, convenient warning being given him thereof before, in such manner and form as is prescribed in the said Book of Common Prayer. And if he shall refuse to bury [said corpse], (*except the party deceased were denounced excommunicated, majori excommunicatione,†* FOR SOME GRIEVOUS AND NOTORIOUS CRIME,‡ *and no man able to testify of his repentance,*) he shall be suspended by the Bishop of the diocese from his ministry by the space of three months."

The Rubric of that Church is the same as ours, with the exception (showing that we lean more to the side of mercy) that "the office" is denied to all unbaptized persons, infants as well as adults.

Comparing these laws together, the conclusion seems inevitable, that the suicidal act, here contemplated, is one that is committed "of a proper will," "voluntarily," "by some fault;" and that it is a "grievous and notorious crime" which, should the party attempting it survive, would subject him to be "excommunicated majori excommunicatione." In one word, that it is the *highly criminal act of a responsible being*.

Now, can a deranged person be considered in any sense as a responsible being? Can he be said to act "of his proper will," or "voluntarily," or "by any fault"? Can his acts be characterised as "grievous and notorious crimes"? The general consent of mankind has answered these questions in the negative. Hence, in cases of crime, if the accused party be proved deranged in mind, the verdict of any jury would and must be one of acquittal. In charges of self-murder, the technicality of the law, (which, when traced to its source, will always be found to be based on sound principles of justice and common sense,) if the person committing the act, be shown to have been under mental hallucination, records its verdict as—not the "laying violent hands on himself," nor "self-murder," nor "suicide," but—a "*misadventure*," or "*misfortune*:" as much so as if a child of a few months old had been

* Gratian, Part 2. Caus. 23. Qu. 5. Cap. 12.

† The *excommunicatio minor* deprived an offender of the use of the Sacraments and divine worship, and was passed by judges ecclesiastical on persons guilty of obstinacy or disobedience, in not appearing upon a citation, or not submitting to penance, or other injunctions of the Court. The *excommunicatio major* deprived an offender not only of the use of the Sacraments and divine worship, but of the society and conversation of the faithful.

Could any act of a deranged person subject him to either of these punishments?

‡ The "crimes" for which Christian burial was refused, other than those enumerated in Canons already quoted, were the following: 1st *Heresy*. Extra. l. 5, t. 7, c. 8. 2d. The not receiving the holy *Sacrament*, at least on Easter day. 4th Lateran Council. A. D. 1215. 3d. The being killed in *Duels, Tilts, or Tournaments*. Lat. A. D. 1139. Rem. 1148, 1231. Tolet. 1473. See Gibson's *Codex*, p. 541.

the actor : as much so, as if a person handling a loaded gun, not knowing it to be loaded, should pull the trigger and thus destroy himself; or as if, when passing through the street, a tile should fall on his head and kill him. It is a "misfortune" for which God does not visit him who has been the subject of it, so neither should man. The Church, taught of God and looking to Him as her guide and example, will not presume to punish, where her great Head would pronounce a verdict of acquittal.

I will conclude this part of my argument by a quotation from Burn's "Ecclesiastical Law," a work of the *highest* authority in England and this country. "Now we should not, without necessity, understand our own rubric to be so much severer, than the preceding constitutions, as to place mad people in the same rank with excommunicate and unbaptized persons, and to *punish a poor creature for what in him indeed was no crime.*"

"The proper judges, whether persons who died by their own hands were out of their senses are, doubtless, the coroner's jury. The minister of the parish hath no authority to be present at viewing the body, or to summon or examine witnesses. And therefore he is neither entitled, nor able to judge in the affair; but may well acquiesce in the public determination without making any private inquiry. Indeed, were he to make one, the opinion which he might form from thence, could usually be grounded only on common discourse and bare assertion. *And it cannot be justifiable to act upon these, in contradiction to the decision of a jury after hearing witnesses upon oath.* And though there may be reason to suppose, that the coroner's jury are frequently favourable in their judgment, in consideration of the circumstances of the deceased's family : Yet the burial may not be delayed, until that matter upon trial shall finally be determined. *But on acquittal of the crime of self-murder by the coroner's jury, the body in that case not being demanded by the law; it seemeth that a clergyman may and ought to admit that body to Christian burial.*"

The conclusion then to which we are brought by the examination of the subject thus far, is that a deranged person being a man "*beside himself,*" "*not himself,*" not acting "*voluntarily*" nor exercising his "*proper will,*" and therefore being guilty of no *crime*, the Church *does* not contemplate him as one "*laying violent hands upon himself.*"

I will now take higher ground and maintain, that the Church *could* not—that it would not *dare* to exclude such a one from Christian burial. A member of the Church of Christ, made so by his baptism, is entitled to all the rights and privileges of membership; and among them, necessarily, to Christian burial according to the Church's form, whatever that form may be. Of these rights, there is no way in which he can be deprived, other than by excommunication, actual or virtual; and none can be excommunicated but for crime. Now there are two sorts of excommunication recognized by the Church of England, and, as her common law is ours, by the Church in this country—the "*excommunicatio sub judice,*" and the "*excommunicatio lata sententiæ.*" The first is when a man is formally excommunicated by ecclesiastical authority; the second is the excommunication *ipsô factô*, when he is guilty of such offences as justly subject him to this punishment, and the com-

mission of which is declared by the law to be as the act of excommunication. A person, therefore, to be deprived of any of the privileges of membership, must have actually been excommunicated, or be justly exposed to excommunication. Otherwise, no law can be enacted which can touch his rights. The law cannot declare him *ipsô factô* excommunicated, whom it would not excommunicate *sub judice*.

Suppose that a person, who has made an attempt upon his life and by the application of proper remedies been recovered, be brought before an Ecclesiastical Court on the charge of an attempt at self-murder. The act is clearly and distinctly proved by witnesses, who, prevented from interfering, saw him cut his throat, or swallow four or five ounces of laudanum, or cast himself from a house-top. But it is also proved that at that very time, he was under a mental hallucination. Would that court, or any court in the world pronounce him guilty of attempted self-murder? And, if not guilty, would they dare to excommunicate him? And if they would not dare to excommunicate him, would they dare to treat him as an excommunicated person, i. e. deprive him of his rights and privileges of membership? To do so, would be an absurdity of which none but persons themselves deranged could be guilty. Can we then suppose the Church so false to her high character, as by her rubric to forbid the office for the dead, over those who have been guilty of no crime because, from the very fact of a deranged intellect, incapable of it? Impossible.

But it may be said, that for the sake of example—for the purpose of expressing the Church's sense of the heinousness of self-murder, her members have consented by the enactment of such a law, to give up certain of their rights, and that therefore deranged Biathanati have been excluded from Christian burial. Suppose, for a moment, that the members of the Church could thus throw away their rights, which however they cannot do; what else is this but charging the Church with worse than folly; with having adopted as her rule the very essence of Jesuitical enormity, the doing evil that good may come? If no expediency, however seemingly great, can justify the State in enacting an unconstitutional law; surely we cannot conceive of the Church's cruelly violating the principles of eternal justice for any seeming advantage however important. What! Say to a bereaved widow, or parent, or child, whose heart is writhing under the anguish of a fearful calamity: "Your husband, or child, or parent, was innocent of all crime, has forfeited no rights; but by virtue of my office, as the comforter of my children, I will deprive him of Christian burial, and you of the consolation which my solemn service affords. I will sacrifice justice for the sake of example!" It would be to transform the Church into a monster of cruelty—a worshipper of the world's God—the God of expediency.

The conclusion then to which we must come, is that the Church, in the rubric which we have considered, neither did nor could have reference to those who die by their own hands, while under mental derangement. And I do not hesitate to express the opinion that had I, when a mysterious dispensation called us to mourn over a beloved brother, whom few have equalled, none have surpassed in pure and holy devotion to the cause of our blessed Lord and His Church, refused

to perform over his body the last offices of religion, I should have justly subjected myself not only to the charge of wanton cruelty, but also to ecclesiastical punishment for the violation of fundamental law. Asking forgiveness for occupying so many pages of your journal,

I remain, brethren, respectfully yours in the Church of Christ,

THOS. JNO. YOUNG.

FOR THE GOSPEL MESSENGER.

Report from St. Stephen's Chapel to July 1st, 1848. Made from the private record of the late Minister.

Baptisms, 9 white children.

Marriages, 2 white, 2 colored—total 4.

Burials, 8 white, 1 colored—total 9.

COMMUNION ALMS.

| | |
|--|--------|
| Amount brought forward from 1847, | \$9 48 |
| From St. Michael's Church, - - - - | 45 00 |
| " St. Philip's " - - - - | 30 00 |
| " St. Stephen's Chapel Communion Alms, | 67 15 |
| Total Received, | 151 63 |
| Total Expended, | 143 13 |
| In hand, | \$8 50 |

I have also in hand, for charitable and religious purposes, the following amounts, which I am prepared to transfer at once to Mr. Dupont's successor, or to any other authorized by our Diocesan to receive them:

| | |
|--|-----------|
| Church Orphan House, 5 Bank shares valued at | \$250 00 |
| " " " Cash, - - - - | 8 75 |
| Church Orphan Fund, - - - - | 56 53 |
| Offering for women in child-bed, - - - - | 1 00 |
| Church Missionary Offerings, - - - - | 63 48 |
| Library Fund, - - - - | 31 35½ |
| Circulating Loan, - - - - | 40 58¾ |
| Charity School Fund, - - - - | 26 77 |
| Sunday School Offerings, - - - - | 18 88 |
| Six months' offerings of Rev. Mr. Dupont's children, | 4 96½ |
| | \$502 31¾ |

Unless further contributions be made to the "Church Orphan Fund" and the "Charity School Fund," they will not be able to meet the current expenses.

THOS. JNO. YOUNG,

FOR THE GOSPEL MESSENGER.

Report of the Mission connected with St. John's Chapel, Hampstead, from January to July, 1848.

Right Rev. and Dear Sir :—The following statement for the last six months, is respectfully laid before you and the Ladies of the Board :

Marriages solemnized, 10—1 white and 9 colored. Baptisms, white, 14—3 adults and 11 children; colored, 8—1 adult and 7 children. Total, 22. Funerals, white, 13—8 adults and 5 children; colored, 4 adults. Total, 17. The Bishop confirmed 20 persons at the Chapel (11 whites and 9 colored) on the afternoon of Palm Sunday—two of whom were of our city congregations.

The Lord's Supper has been administered on the third Sunday of each month, also on Whit-Sunday and Trinity Sunday. We have lost 1 Communicant by death, and 2 by removal into the country; 12 have been admitted to the Communion—7 white and 5 colored, and 2 were added by removal. Present number of Communicants, 70.

The Sunday School for white and colored has been held on every Sunday in the morning, and that for colored adults and children in the evening after service. The visits at the Poor House have been continued; one on Monday, when catechetical instruction has been given, and the other on Friday evening, when divine service has been held and a sermon preached. Divine service has been held on every Saturday morning.

The children of the congregation have been catechised on the second Sunday of every month.

The following money has been received :

| | | | | |
|---------------------------------------|---|---|---|---------|
| Communion Alms of St. Philip's, | - | - | - | \$30 00 |
| “ “ “ St. John's, | - | - | - | 32 20 |
| From a lady to the Missionary, | - | - | - | 20 00 |
| “ a gentleman to the same, | - | - | - | 5 00 |
| “ Chapel boxes, for general purposes, | - | - | - | 9 75 |
| | | | | <hr/> |
| | | | | \$96 95 |

Two Comforts have been received from the kind friend at St. John's Berkley, through Rev. Mr. Wallace, for the poor of St. John's Chapel.

Praying for the continuance of God's blessing upon our mission,
I remain, yours respectfully, ALEX. W. MARSHALL.

FOR THE GOSPEL MESSENGER.

Report of the Board of Managers of the “Episcopal Female Bible, Prayer-Book, and Tract Society,” 1848.

The character and object of the Society, whose annual report is now respectfully presented by its Board of Managers, are distinctly shown in the name by which it is designated. The “Episcopal Female Bible, Prayer-Book and Tract Society” is composed of the daughters

of the Church, who, claiming no *independent* organization, desire to consider themselves simply as *instruments* in the work of proclaiming the "truth as it is in Jesus," within the assigned limits of their labors and influence. Reverencing the Mother in whose bosom they have been reared, and whose

"Heavenly ways,
And sweet communion, solemn vows,
And hymns of love and praise"

they have been taught to prize, they gladly submit themselves to her teachings, and recognise, in her highest ecclesiastical authority, the counsellor without whose approval they are not at liberty to act. They delight to contemplate themselves as, in a quiet and humble way, the fellow-laborers of the Ministry in the work of "winning souls to Christ;" and their portion of labor is, as is declared in the first article of the Constitution, "the distribution of the Bible, the Book of Common Prayer, and such Tracts as shall be approved by the Bishop."

The Board of Managers, chosen by the Society to represent them in the performance of this duty, would now present their twenty-first annual Report of what has been done in each branch of it during the past year.

1st. The number of BIBLES distributed has been smaller than in former years. This has arisen, not from any diminished interest on their part in this most important branch of duty, but from the fact that other and larger societies have devoted much of their means and energies to this work, and have left to the Board as little room as necessity for action. They have gladly met every application for the Word of God; and their earnest desire is that every individual, within the sphere of their labors, may possess and value this "Book of Books."

2d. Next to the Bible, they value the Book of Common Prayer, as the Church's rich legacy to her children--her interpretation, from the beginning, of God's revealed truth; and they would be glad to place it in the hands of every Christian, as the best commentary on the Word of God, so far, at least, as pertains to fundamental truth. Of this volume they have distributed but three hundred and fifty (350) copies, and regret that their limited means have compelled them to reject applications for a larger number.

3d. They have also distributed five thousand, two hundred and twenty-four (5224) Tracts, and twenty-five (25) copies of the Sailor's Manual; not without the prayerful hope that, although voiceless, they may bear to many souls the glad tidings of salvation through Christ, and lead them in the sober paths of the Church's following of her Lord. Much of their labor in this branch of duty may, to the eye of sense, seem to have been thrown away; but they are satisfied to leave the result to God. The dew which falls silently on the house-top or in the barren desert, is no less the minister of the God of nature than that which nurtures and refreshes the fruitful product of a fertile soil. They have sent forth their tracts as winged messengers of Divine truth; and they will return, if not before, yet at that time when the Church finds her resting place on the mount of God, with the news that the designs of the God of grace have been accomplished. They

have "cast their bread upon the waters," in the assured hope that they shall "find it after many days."

By a reference to the list of Tracts distributed, it will be perceived that it has been the aim of the Board and their chief Counsellor, to provide for the every want of the spiritual man. Our tracts teach the grand *doctrinal* truths of the Gospel—urge to the performance of the *duties* which it imposes—furnish the aids to *devotion* which Manuals of Prayer afford—and whilst instructing the enquiring mind in the distinctive principles of the *Church*, neglect not to warn of the danger of *Roman* and *other* modern fallacies. It has been the aim of the Board to provide, as far as possible, a complete "body of Divinity for the people" in a short and simple form.

It is but seldom that the Managers have an opportunity of knowing the results of their labours. Occasionally, however, they are cheered by information of good effected through their instrumentality. The following has been communicated by a clergyman of the Church in this Diocese, who received it from the individual who was led to the adoption of Church principles through the instrumentality of two of the tracts which they distribute: A preacher, on a visit to the city, passing one of our churches and perceiving that it was opened for service entered it, influenced solely by curiosity. A lady, observing that he was a stranger, invited him to her pew, and handing him a Prayer Book, directed his attention to the different portions of the service. It was the first time that he had ever entered an Episcopal church, or worshipped according to its "form of sound words." At the conclusion of the service, she remarked to him that he seemed to be unaccustomed to the use of the Liturgy, and put into his hands a small tract, with the request that he would read it attentively. He promised to do so. Returning into the country he opened the little volume, and found it to be a "Candid examination of the Episcopal Church, in two letters to a friend." Soon his attention was aroused, and new views dawned upon his mind. Again he read the tract with increased attention, and the question as to his authority to minister in holy things took full possession of his mind. At this time, another of the tracts distributed by the Society—"Episcopacy tested by Scripture"—was providentially sent him by a friend. The reading of this added strength to the conviction that he had not been "called as was Aaron" to the ministry of the Gospel; and further examination determined him to seek for Orders in the Church. He was a man of sincere piety and of a high order of intellect; but an early death deprived the Church of his valuable services.

In conclusion the Board would report, that during the past year they have held ten (10) meetings; thirteen (13) new members have been added to the Society; two (2) have been removed by death; and eight (8) have withdrawn. They regret that so little has been done by them: but their means are limited; and their hope is that He whose servants they are, will not refuse the commendation—"They have done what they could." They commend the Society and its interests to the prayers of the Church.

TREASURER'S REPORT.

| | CR. |
|---|----------|
| Received from annual Subscribers, - - - - - | \$182 00 |
| From sale of books, - - - - - | 22 50 |
| Donations, - - - - - | 6 00 |
| Balance from last year, - - - - - | 32 40½ |

\$242 90½

DR.

| | |
|--|---------|
| To amount paid Miller & Brown for printing Annual Report, - | \$15 00 |
| “ “ Mr. Miller for 200 Prayer Books, - - - - - | 40 00 |
| “ “ Thos. N. Butler for 100 large Prayer Books, - - - - - | 40 00 |
| “ “ Freight and charges on the box, - - - - - | 1 00 |
| “ “ Mr. Miller for Tracts, - - - - - | 5 00 |
| “ “ Do. do. for 100 Tracts on Future Punishment Eternal, - - - - - | 3 00 |
| “ “ for Tracts from New-York, - - - - - | 74 88 |
| “ “ Freight and storage, - - - - - | 1 00 |
| “ “ Mr. Miller for 100 Prayer Books and 200 copies of Family Liturgy, - - - - - | 22 40 |
| “ “ for additional Tracts from New-York, - - - - - | 1 77 |
| “ “ for Tracts from Philadelphia, - - - - - | 28 28 |
| “ “ for removing Library shelves, &c., - - - - - | 50 |

\$232 83

Balance in hand, - - - - - 10 07

\$242 90½

NOTICES OF NEW PUBLICATIONS.

Moral Courage. An Address before the Society of the Alumni of the College of Charleston, by N. R. Middleton, a Member. Published by request of the Society. Charleston, 1848.—The mental ability, and the literary acquirement of which this “Address” is the fragrant, the pleasant, and the nourishing fruit, are themes which belong to the general periodical, and they have not been suffered to pass unnoticed by such publications. But “The Gospel Messenger” has to do chiefly with the conscience, and invites the attention of the reader almost exclusively to books and tracts of a moral and religious character. The title of the Address before us, (for “moral courage,” at least the highest degree of it, cannot be but on the foundation of Christian principle,) and the following extracts do, of themselves, fully warrant the approbation of our humble sheet. “We need *principle*. There is energy enough—there is talent enough—when required, there is genius enough all around us. In this land there is more than enough of ability to save it, if it can be saved by human aid. But, as if in mockery of human power, that ability comes to us in such a shape, so divided, so enfeebled by discord, by jealousy, by party organization, wasting strength by internal conflict, instead of concentrating it for the public good, that the experience of life must be limited indeed which permits any reasonable man to rest under the shadow of the great and gifted. What then? We need a diffusion of principle through society; and when I say *principle*, I mean eminently *religious* principle. We need, that instead of encouraging our prominent men, and our ambitious and gifted youths to go forth to the solemn duties of the

statesman and the legislator, in a vain and mistaken confidence in their own powers (however comparatively exalted,) we should remind them, that those powers are only *prostituted* if they are used apart from God, and without reference to his truth—that they are only false lights, alluring themselves and their country to ruin, if they have not been kindled at the altar of truth. Popularity, eloquence, reputation—these are not the tests of worth and usefulness. Intellect, boldness, promptitude—these are not the qualities we need. We have them—they exist abundantly among us—they have existed through all time; but they have never been sufficient of themselves—they have failed—eminently, disgracefully failed—when they have not been under the control of *high* and *holy principle*. We need them—but only as they come to us thus attended, and when we are *true to ourselves*, we shall *demand* that they come to us thus attended. We shall say to our sons, glorying in their strength, and panting for distinction, we had rather that you should be *ploughmen* than unprincipled politicians. We prefer that your lips should be sealed forever, than that they should be opened to proclaim that you are venal demagogues.”

Our readers will also welcome these sentiments. “We are not placed here for purposes of temporal aggrandisement, and although this statement is clearly in contradiction to the principles and conduct of the larger portion of mankind, I have no intention of attempting to institute an argument to establish it, for I know that the conscience of every reasonable man accedes to the truth, even though his conduct may in some degree belie it. The objects of temporal interest are too ephemeral and too unsatisfactory for reason to warrant a supreme devotion to them. I think, too, that it is equally clear to a candid and thoughtful mind, that temporal pleasure, the indulgence of momentary impulses and dissipating excitements, cannot be the object of our sojourn here; for the records of the past display nothing but regret at the bottom of the cup of pleasure. Is it the acquisition of knowledge then? No—for “in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow.” Is it Power? Power no doubt brings apparent good while it lasts; but after all, the greatest glory of man has been to retire with dignity and grace from the post of honor. I trust that though the idea may present itself to different minds under different forms of expression, you will all be found to agree with me in the substance of the assertion, that the true object of human existence is, “*THE PURSUIT OF TRUTH*.” I have asked myself again and again, what is it under God that seems especially wanting to enable us, one and all, to fulfil the purposes of our being, and to look up with cheerful open face to him that made us, with the hope of discovering there a smile and a blessing, and I have been constrained to answer to myself—judge you whether I am right—*MORAL COURAGE*, the will to think and do right, come what may.

“It was not the voice of censure nor the voice of praise that could influence the Father of his Country. . . . The child who submits to punishment rather than depart from truth, is an embryo Luther. The boy who defends a feeble school-fellow from unjust oppression is a youthful Washington. To the lawyer who refuses to lend himself to the perpetration of legal injustice—to the statesman who scorns the trammels

of party—to the minister who prefers *usefulness* to affluence—to the obscurest individual who refuses to desert his *friend*—to deny his *Redeemer*—to offend his *God* in the day of trial, there remains, perhaps, in the great book of remembrance as precious a commendation as to the subverter of superstitions, or the liberator of nations. Men measure acts by effects. *God* by motives, and *thrice blessed* is he who has resolved to stand or fall before his rightful judge. To bring these desultory remarks to a *practical* conclusion—Moral Courage I conceive to be, not an innate faculty, but a dependence, more or less available, upon the only power which is confessedly equal to all emergencies. And it seems especially needful for us to recognise this truth in the present startling conjuncture of human affairs. We live in exciting times; deep principles are at work all around us; portentous events threaten and seem hurrying on to overwhelm us. Men cannot face those events calmly, fearlessly, in the path of duty, because the majority of men have no fixed principle of action—no *pole star* for their guidance. Depending for their ordinary support upon the energies they find within them, and these energies being equal to their ordinary necessities, they are unprepared for events which demand the exercise of higher powers, and necessarily sink beneath the accumulated pressure. They sport amidst the smiles of nature, but have no ark prepared for the flood.”

Happy would be the result, if all our actions and addresses, so many and various, were imbued with the moral and religious tone of *that* now before us, and intermingled with like just and elevated and holy sentiments!

A Sermon before the Churchman's Missionary Association for Seamen of the Port of Philadelphia, by the Right Rev. ALONZO POTTER, Bishop of the Diocese of Pennsylvania, 1848. The care of the Seaman, in a religious point of view, is here clearly, strongly, fully and feelingly set forth, and his claims on Christian sympathy, to have his spiritual necessities provided for, are urged with sound argument, and persuasive considerations. Important facts bearing on the subject have been collected, evidently with care, and happily introduced both to instruct and interest. We wish, and our subscribers will wish, after they have have read them, that we had room for more copious extracts.

Significant Facts.—“Christ often passed to and fro on the lake itself, and held communion with those who toiled on its waters. Of his twelve Apostles, four, as we have seen in the lessons of this evening, (St. Mark, chap. i.) were called in one day from their nets and ships, to enjoy and to proclaim his grace. What then do not the followers of Christ now owe to them who go down to the sea in ships and do business on the great waters? Every thing in their condition is fitted to move the sympathies of a Christian heart. Their peculiar privations—their many and great dangers—their sore trials and temptations—their migratory life carrying them to all parts of the earth and giving them access to so many different minds—does not all this, with their warmth of heart and almost childlike simplicity, entitle them to a peculiar place in our remembrance, while it makes it unspeakably important to the world that they too should be called with an effectual calling to Christ's

service. Yet what untillately has been their state.....No Saviour came down to the shore to say to them "Repent" and be at peace with God." No John the Baptist lifted up his voice to them, as they were tossed to and fro on the wilderness of waters. At sea there was no man to care for their souls, and on land men lay in wait to make them a prey.....Not a few of the seamen, natives and foreigners, are the children of Episcopalians. Others have been brought into contact with our services, in the navy, or in distant lands. Others again are attracted to them by their social and responsive character; and others by their chastened fervour and orderly administration. But that which, beyond all else, wins the sailor's preference towards us, is our Prayer Book. In one small volume, which he can carry always about him, he has exhaustless sources of instruction and comfort;—choice and copious extracts from Scripture for every day; prayers and thanksgivings suited to the manifold changes of his eventful life; deep confessions of sin; ardent ascriptions of praise and thanksgiving—the vows that he made, or that were made for him at baptism—solemn appeals addressed both to those who neglect and to those who celebrate the Lord's supper—devout hymns, in which his whole heart can pour itself out in melody before the Lord, with creeds and more extended expositions of a Christian's faith. These—must they not be to him a perpetual well-spring of blessing and delight, if he be only led, when on shore, by uniting in our public worship, to use, to appreciate, and to enjoy them?"

A case well put.—"Methinks I see a father, his heart nearly broken by the follies and extravagance of one whom he has fondly cherished. Commands, remonstrances, entreaties, all have proved vain. As his only hope, he betakes him to a vessel bound to some far distant land, and there, with many an anxious request to the officers—solemn charges to himself—earnest, agonizing prayers to God, he leaves all that remains to him of what was once his darling boy. With speechless anguish he turns back to comfort her who bears the whole weight of a mother's bitterest sorrow, and whose meek spirit seems ready to fail beneath that load which she would fain carry with a brave, an uncomplaining heart. Alas! fond parents! heart-stricken mourners! where shall we find words of comfort for you? Know you the companions with whom your child may be consorting now? The forecastle—the deck—are they in their present state likely to prove schools of reformation? The men who compose most crews, are they men whose examples you would have your son follow—who will plead with him to abandon his vices, and retrace his steps to a life of manliness and virtue? When he reaches the freedom of some foreign port, will they be the guides and counsellors for his inexperience? Had he been sentenced to yonder penitentiary, he would not have been without kind friends, and sympathizing, pious counsellors. He would at least have gained seclusion from base and profligate companions. But in that floating prison to which you, in your despair, or shame, or weariness, have sentenced him too often there is there only contamination. Strange will it be if, under such discipline, he does not wax worse and worse; if from such an exile he does not come back to you, more besotted in his tastes and more madly bent on ruin. No! if we would use ships as means of reclaiming prodigal sons or reckless friends—and

who knows how soon we may have occasion to do so—we must see to it that they are purged. We must see to it that they to whose care and fellowship we commit our erring, or our uncorrupted youth, are men who fear God, and who will delight in saving a soul from death.”

There is a single objection, if it may be called such, that can be made to this Sermon, viz: that its scope and this remark “officers and men seemed to agree with the world at large in thinking that religion was not made for Sailors,” seem to imply, that, care for the seaman’s soul, and provision for it were altogether unknown till very lately, whereas the fact is, that the Church who looked to, and acted for “all sorts and conditions of men,” the mature and the young—the well and the sick—the single and the married—the dying and the dead—the mother—the family—the prisoner, did not forget, or neglect those whose home is on the ocean, as is attested by setting forth in her Manual “Forms of Prayer to be used at Sea.”

We invite special attention to these profound remarks.—“The seeming-tendency of certain industrious pursuits, such as commerce and manufactures, to impair the moral force and deteriorate the spiritual prospects of their operative agents, is a tendency that can be arrested by *moral means alone*. Material expedients, whether in the shape of poor laws, sumptuary laws, or agrarian laws—all expedients, in fine, which do not go to ennoble and purify the man—employed and employer—which do not go to make both parties, and especially the laborer, enlightened, upright and pious, will fail, *as they always have failed, and as they always ought to fail*. The enlightening, purifying and saving of man’s immortal mind, is the ultimate end of all industry and all legislation, as well as of all science and all religion. That end attained, the relation of capital and labour, of employers and employed, will adjust themselves. That end neglected, adjustment becomes impossible; because its most essential element is wanting. Make men—even the poorest—thoughtful, enlightened and upright, and they will find or make means to protect themselves: while they will extend, at the same time, a like protection to the rights and interest of others.”

The Way of the Church with Children: Four Sermons at the Season of Confirmation, in St. Mary’s Church, Burlington, in the weeks before Lent, 1848; by the Rector and Bishop of the Diocese. Burlington: E. Morris, at the Missionary Press. 12mo. pp. 28.

Brief, simple, earnest, beautiful—these Pastoral Addresses must have found their way to the innermost recess of many hearts.

The first, preached on Sexagesima Sunday, from the text, “Remember now thy Creator, in the days of thy youth,” unfold the Church’s way of dealing with the young, in contrast with that of the world and of the sects.

The second, preached on Quinquagesima, is a plain pungent enforcement of the lesson of the wise man, “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest:” showing that—Opportunities are duties: they terminate with time; their issues are eternal.

The third, preached on the evening of Confirmation—Ash Wednes-

day—is a touching exposition, and application of the Apostle's words—"The Spirit helpeth our infirmities"—addressed to those about to come forward to the Holy Rite.

The fourth, is an affectionate address to those about to receive their first Communion; from which we extract the following:

There are some here, who, if God please, will take to-day their first Communion. Eat, for the first time of that Heavenly Manna, of which, what David spake of, when he said, "Man did eat angel's food," was but the type. Drink, for the first time, of that Living Water, of which Jesus said, "the Water that I shall give him, shall be in him, a well of water, springing up into everlasting life." Taste, first, that Bread, of which the Saviour said, "Take eat; this is My Body." Taste, first, that Cup, of which the Saviour said, "Drink ye all of this; for this is My Blood, which was shed for you, for the remission of sins." The imperial exile, as he lay, Prometheus-like, rock-bound, at St. Helena, when his keen eye retraced the bloody track of his insatiate life, and thought of Lodi, Austerlitz, Marengo, Moscow, Wagram, Waterloo; could call to mind no moment, which had moved his soul so deeply, as his First Communion, in the little Village Church, where his school-days were passed. What a tribute to the power of conscience! What a testimony, that the spiritual is the true, the real, the eternal! What a lesson of the just proportions of our life, its actual relations, and its lasting interests! Oh, that men would think, betimes, of the Daguerreotype, which they are making of their daily lives, in that true light, from the Immediate Presence, which shines down on every soul, and whose pictures never are effaced. Oh, that they would bethink them of that solemn hour, which pain and sorrow may bring, or death will, and judgment must, when all its fearful etchings will inflict their dark and dazzling terrors on the astounded heart: it may be, all too late for tears and prayers. Surely then, they would not so reject the golden opportunities of youth! Surely, then, they would not so let slip the hurried warnings, and thick-coming lessons of mid-life. Surely, then, they would not let the last sands of their wan and waning age run swiftly through the just-exhausted glass; and yet remain unwarned,

"Still walking downward to the tomb;
And, yet, prepare no more!"

The gracious Lord brings a new day of grace. Week after week, the note of warning has been sounded. Week after week, the voice of admonition has been uttered. Week after week, the call of invitation has been repeated, and reiterated. The good seed has not fallen without a blessing quite.* It has been received in honest and good hearts: and the first green promise of the Spring has been revealed to our rejoicing eyes. It is with the spiritual, as with the natural harvest. Our dear and gracious Saviour told us so. "So is the kingdom of heaven, as if a man should cast seed into the ground; and sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear; after that the full corn in the ear." Suited to this, are the benign provisions of the Church. In holy Baptism, when regener-

* Seventy-six persons received Confirmation, at this season, in St. Mary's Church. Twenty-six adults were baptized.

ating dews descend from heaven, upon the soul, thrown open to receive them, in believing, penitential love, the blade first springs. Tended, and watched, and cared for, in the years of childhood and of youth, the Spirit breaths upon it, in the hour of Confirmation; and the ear displays itself, in verdant beauty, as the promise of the harvest. And, then, fed, day after day, with heavenly nourishment, which drops upon it from the bleeding Cross, life-purchasing, life-renewing, life-crowning, it daily fills the fair and rounded ear; daily grows whiter for the sickle; and daily bends, in larger, richer, fuller, and more golden sheaves, to be laid up for ever in the garner of the Heavens. How beautiful the lesson, how blessed the provision of the Church! No hot and hurried impulses! No fierce and scorching blasts! No vague indefinite, inconstant agencies. Not the "great and strong wind," not the "earthquake," not the "fire." But the "still small voice" of silent, gentle, steadfast, spiritual influence; as little felt, at any point, as atmospheric pressure; and as certain, and as steady, and as constant, in its power, to keep, to hold, to stablish, to sustain, to elevate. The child, that was baptized in infancy, and duly taught and trained; or he, in whom this heavenly grace has been deferred, brought to it, on due teaching and fit training, kneels, in penitential faith, to own himself the Lord's and to invoke His Spirit. From that hour of deep, self-searching thought, he rises, the freeman of the Lord. To him, the stores of utmost grace are opened, from that day. To him, the choicest gifts, that God prepares for pardoned sinners, from that hour, are pledged. It is his, to feed, with all the company of Saints, at the Lamb's Marriage Supper, which is spread on altars on the earth. And his, if he be faithful to the vow and covenant made with God, to be a welcome guest, at the immortal feast in heaven.—*Churchman*.

SELECTIONS.

From the "Southern Churchman."

THE HON. JOHN RANDOLPH.

We have received from an authentic source, the following remarks of the late John Randolph, of Roanoke, written in the Prayer Book of his nephew:—

"Your parents were members of the Church of England. All your fore-fathers have been of that persuasion. You can have no good cause to desert it. Keep this Book, and consider it as next to the Bible, (from which indeed it is for the most part extracted,) entitled to your reverence. If any charge you with *formality*, ask them if there be more *form* in reading prose than in singing verse; and given out too by another. This all seek but the Quakers. Ask them to read our Liturgy, more especially General Confession, Te Deum, and above all the Litany, if they can, with unmelted hearts or uncurdled blood. He that refuses to go along with a devout reader of this Service, may suspect himself of a want of "vital religion." If *Form* be again objected and the coldness of our service, tell them the coldness is not in the *Book*, but in the bosoms of men. Here is something, which out of the

Bible we shall seek elsewhere in vain, to suit every rank and condition in life. I am rarely affected by extempore prayer—often in pain for the person praying,—but in whatever mood I find my feelings, whether of penitence or thanksgiving, respond to the supplication and prayers of our venerable Church.” To J. S. G. R.

Aug. 8, 1818.

POETRY.

LINES

*By a Clergyman on reaching his 68th year.**

God of my life, thro' every stage,
Forsake me not now pressed with age ;
But let thy goodness kindly shed
Its comforts on this hoary head.

Though sins unnumbered marked my way,
Thy truth has been my hope and stay ;
My feet—in divers paths have trod—
My heart was thine my Saviour God.

Accept that heart then King of Heaven,
And let those sins be all forgiven ;
In mercy blot out every stain,
Nor let thy blood be poured in vain.

The earth recedes with all its cares,
Its hopes, its pleasures, and its fears—
All, all but empty shadows seem,
A fleeting, vain, delusive dream !

Like Moses now from Pisgah's height,
I view thy promised land of light ;
Where all is real, bright, serene,
A glorious, blissful, boundless scene.

And while my eager eyes survey,
Those mansions of eternal day,
My soul exulting springs to thee,
Whose love has purchased all for me.

But oh ! the vale of death below,
That last, dread stage of human woe ;
Remains to pass—and must be trod—
And let thy will be done, oh God.

Yet let not hell my soul devour,
Oh, save me, Lord, in that dark hour ;
On me let all thy mercy shine,
And be thy glorious triumph mine.

Escaped the grave, from bondage free,
Formed to thy likeness let me be ;—
Forever stand before thy face
In Heaven, thy throne, thy dwelling place.

Clothed with a robe of purest white,
Let me with thy blessed saints unite ;
With them the palm of victory bear,
And join the loud Hosanna's there.

* Written many years ago, but never, so far as we know, published before.

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture.—That for July was delivered at the appointed place and time, by the Assistant Minister of St. Michael's, Charleston. Promptness, not postponement, in aiding Missions was urged; and the relative claims of Missions, not only in their general, but in some subordinate relations, were briefly set forth. The attendance was somewhat more encouraging, but not yet as in times past. Has Missionary zeal declined since this lecture was instituted many years ago, or are there other causes of absence? The amount collected was \$14 55.

Bishop's Circular.—REV. AND DEAR SIR,—The Honorable the City Council, in consequence of the restoration of Peace, having recommended that THURSDAY, July 13th, be solemnized as a "*Day of Thanksgiving and Prayer*," the annexed "Order of Services," in conformity to usage and to Canon 47 of 1832, is transmitted to you, and I remain, with respect and regard, Your's in the Church,

C. E. GADSDEN,

Bishop of the Diocese of South-Carolina.

MORNING PRAYER, (including "the Thanksgiving for Peace and Deliverance from our Enemies") as usual.

Proper Psalms.—The 20th, 27th and 34th.

First Lesson.—Job, v. Chapter.

Second Lesson.—Matthew, v. Chapter, to verse 27.

The Collect.—Our Father in Heaven, who alone canst order the unruly wills of sinful men, and make them to be of one heart, and mind; Grant to thy human children, we humbly, and earnestly beseech Thee, always, the blessing of Peace at home, in the Church, in the land, and above all, in the inner man; and in thy good time, thy day of universal Peace, the fruit of the Holy Spirit; through Jesus Christ our Lord. Amen.

The Epistle.—Ephesians, vi Chapter, verse 10 to verse 21.

The Gospel.—St. Luke, i. Chapter, verse 67 to verse 80.

Journal of the Bishop of the Diocese—extracts from it.—April 25. *Easter Tuesday and Feast of St. Mark.* At Camden, after "Morning prayer," and the Ante-communion by the Rector, (Rev. T. S. Davis) I preached. In the afternoon, I administered the Holy Rite of Confirmation in a private house, to two female members, invalids.

April 26. Same place, after "Morning prayer" by the Rector, I preached and confirmed one young gentleman.

28th. At Cheraw, after "Morning prayer" by the Rector, (Rev. A. Gregg) I preached, and administered Confirmation to three white and two black persons, and catechised fifteen children. After "Evening prayer" by the Rector, I preached. The congregation was large, considering it was a week-day, and the number of children made it evident, that parents preferred the instruction of the Church, to that of the daily school, and valued for themselves and families the devotions of the House of God. It was gratifying to notice, that since my last visit, a commodious Vestry Room which was much needed, had been

provided, and to hear that the Church and the enclosure were to be repaired. Some of the worshippers came from (Marlborough) a distance of fourteen miles.

30th. *Sunday.* At "Society Hill," after "Morning prayer" and the Ante-communion by the Rector, (Rev. M. A. Curtis,) I administered to five persons the Holy Rite of Confirmation. My voice was so much impaired by a cold, that I did not expect to be able to do more, but I was enabled to make an address to the confirmed, and to the congregation in general. The weather was inclement, but the attendance was not small; and several persons came from a distance of ten to fifteen miles. In the afternoon, after "Evening prayer," in the Church by the Rector, he accompanied me to a private dwelling, where I confirmed a lady who was not able to be present at the Church.

May 1. At the dwelling of Mr. James S. McCall, in Darlington District, in his School room, after "Evening prayer" by the Missionary, who is also the Teacher, (Rev. I. Swart,) I preached to about thirty black and eight white persons.

2d. At Darlington Court-house, the much approved Female Academy, of which Mr. and Mrs. Spencer have the charge, had their annual festive May-day celebration, conducted in the old English way—the young ladies covered with flowers and wearing wreaths, and addressing each other and the audience in verses appropriate to their youth and the occasion. By request, I made this prayer, under the sanction of the 47th Canon:—"Our Father who art in Heaven, hallowed be Thy name. Direct and bless, we humbly beseech Thee, all our proceedings. We pray for all who are here present: we pray for this School: we pray for the advancement of religion and learning throughout the world. May we ever use this world as not abusing it. May we never be lovers of pleasures more than lovers of God. Whether we eat or drink, or whatsoever we do, may we do all to the glory of God, through Jesus Christ, our Lord, to whom with the Father and the Holy Ghost, three Persons and one God, be ascribed, all might, majesty and dominion, forever. *Amen.*"

May 3d. At Mars' Bluff, ten miles from Darlington Village, in the School room, after "Morning prayer" by the Minister, who is also the Teacher of the School, (Rev. H. Elwell,) I preached. At night, in Darlington Village, at the Methodist place of worship, kindly loaned to a few Episcopalians here, I preached; "Evening prayer" being said by Rev. I. Swart, a Missionary residing in the district.

5th. At Summerville, in a private dwelling, I read "Evening prayer."

7th. *Sunday.* At St. James', Goosecreek, I read "Morning prayer" and the Ante-communion, and instead of a Sermon, as the congregation was as small as possible, I instructed a black person in the Church Catechism. At Summerville, (10 miles from St. James' Church,) I read "Evening prayer," and preached.

19th. A candidate for Priest's Orders had his examination; two Presbyters assisting.

25th. At Aiken, at the Boarding-house, said "Family Evening prayer."

26th. Same place, at the Female School, said "Family morning prayer." In the Church, read "Evening prayer." Confirmed in private, a sick female member, and at the Female School, said "Family Evening prayer."

June 6th. At Walterboro', after "Morning prayer," by the Rector, (Rev. W. O. Prentiss,) I preached and administered Confirmation to six persons. After "Evening prayer" by the Rector, I preached.—Since my last visit to this Village, it was gratifying to notice that the Church had been enlarged, and that there was increased accommodation for servants. The attendants on worship were as many as usual on week-day services.

8th. At McPhersonville, in Prince William's Parish, after "Morning prayer" by the Rev. Mr. Webb, Missionary, and the Lessons by the Rector, (Rev. C. E. Leverett,) I administered Confirmation to three persons, and made an address.

9th. At Grahamville, in Beaufort District, I read "Morning prayer" and preached. This congregation is at present without a Pastor. Since my last visit here, the steeple has been altered and improved, and the addition to the Church, which has much enlarged it, and given it a cruciform appearance, has been finished. There has also been provided for the Rector, a very commodious and convenient dwelling, in place of the old one, and on the same site. In the afternoon, a journey of eleven miles brought me to Gillisonville, the Court-house village of Beaufort District: and here my eyes and my heart were greeted by the lately erected, well proportioned, well adorned, and appropriate Church. Workmen and gentlemen were present, busy in preparing it for the expected Consecration. The location is an elevated slope, and affords better scenery than might be looked for in a pine forest; for in the distance are neat enclosures and newly painted comfortable dwellings, and near, a lake, small, but sufficient to reflect the Church, the steeple and the trees around it. It is not often that one meets as here the steeple and the bell, and a building externally and internally regulated by good architecture, and so much regard for the convenience of the pastor and the people. But it would awaken interest if all *natural* beauty were wanting—for a newly gathered flock of Christ—a newly raised voice in the wilderness, a house of prayer however "humble, cheap and modest," cannot but stir the heart and raise the thoughts; and "a good and pleasant thing it is to be thankful" to God for such privileges, and to his instruments, human benefactors.

10th. After "Evening prayer" by the Rector, (Rev. B. Johnson,) I administered Confirmation to two persons, and made an address.

11th. *Whitsunday and Feast of St. Barnabas the Apostle.*—At same place, "Ascension Church" was consecrated, and I preached the sermon. "Morning prayer" was by the Rector, who also read the "Litany;" the Lessons by the Rev. W. O. Prentiss, the Antecomunion by Rev. Messrs. Leverett and Elliott, and in the Holy Communion I was assisted by the three senior Presbyters. The inclement weather prevented the attendance of many who were expected, but the congregation nearly filled the Church. After "Evening prayer" and the sermon, by the Presbyters present, I administered Confirmation to one person.

13th. *Tuesday in Whitsun week.*—At the Church, Walterboro', I read "Morning prayer" and the Ante-communion, and preached. After "Evening prayer," I also read from Hobart's *Fasts and Festivals*, the teaching as to Whitsunday.

14th. At Charleston, a candidate for Deacon's Orders had his last examination—three Presbyters assisting.

18th, one of the stated days for Ordination. Rev. W. H. Hanckel was ordained Priest—Rev. N. Hyatt and Rev. J. B. Campbell concurred in the "laying on of hands;" and James Ward Simmons was ordained a Deacon. The sermon was by the Rev. Mr. Hyatt.

20th. At Columbia, Mr. John Dewitt McCullough had his last examination for Deacon's Orders. The Rev. Messrs. Shand, Curtis and Swart assisting.

21st. Same place, in Trinity Church, Mr. J. D. McCullough was admitted to the Holy Order of Deacons, presented by Rev. Mr. Shand, Rector of the Church. "Morning prayer" by Rev. Mr. Swart, the sermon by Rev. Mr. Curtis. After the sermon, six persons were confirmed. In the afternoon, I read "Evening prayer"—the Lessons were read by Rev. Mr. Curtis—the sermon was by the Rev. J. D. McCullough, Deacon. At a private house, I administered Confirmation to a sick member.

23d and again on 27th. At the Chapel, in Christ Church Parish, after "Evening prayer," I preached on Confirmation.

28th. At Aiken, in Mrs. D's School for Young Ladies, I officiated at Family Evening prayer.

29th. Same place, I conducted Family "Morning prayer," and at the Church I read the "Ante-communion for St. Peter's day; preached, confirmed six persons, and made an address to them. I also read "Evening prayer."

July 1st. At Summerville, addressed "a Circular" to the Clergy having charge of congregations in Charleston, setting forth "an order of services" for "the Thanksgiving-day," appointed by the City Council, in consequence of the restoration of peace.

2d. *Sunday.* At same place, I preached both morning and evening on the subject of Confirmation, and administered "the Holy Communion;" also, was present when the Rector (Rev. Philip Gadsden,) catechised the children openly in the Church.

4th. *Sunday.* In St. Matthews' Parish, at Totness, I officiated in all the usual services both morning and evening, and baptized two infants,* and after "Evening prayer" catechised fifteen children. At night, in the Church, I catechised about forty persons of color, adults and children. It was gratifying to notice, that since my last visit, the Chapel had been enlarged so as to provide seats for the blacks; a vestry room also had been added during the Rectorship of the Rev. Mr. Shindler.

10th. At Orangeburg, after "Evening prayer" by the Missionary for this place, (Rev. R. D. Shindler,) I preached on the subject of Confirmation, and administered the holy rite to the wife of the Missionary.

17th. At Summerville, after "Evening prayer," by the Rector, I preached and administered Confirmation to five persons.

* This Church being without a Minister, these baptisms are recorded in the Register of St. Philip's Church, Charleston.

Generous and judicious bequest.—We have pleasure in recording that a respected lady of Columbia, has recently bequeathed to "Trinity Church," under the pastoral care of Rev. P. J. Shand, in that City, the sum of \$3,000. We understand this amount will nearly or quite liquidate all claims on the Church; and thus gratify all its members, and no one more than the excellent Rector.

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Missions of the Church. Diocesan.—A Missionary writes from Pendleton: "Agreeably to your desire, that whilst in search of health, my time may be profitably employed for the interest of the Church; stopping on my way, at Aiken a few days, I preached for our Rev. Bro. Cornish on the Lord's day, twice. Resuming my journey by Hamburg and Augusta, to Abbeville, I stopped at the latter place several days, and on the next Lord's day (having sent previous notice,) officiated in the very neat Church there, to a respectable and devout congregation of that village and the neighborhood. They expressed much regret at the loss of their late faithful and much respected Rector, and earnestly desire a successor to forward the good work of preaching the word of truth to them, and adding others to the household of faith. My next service was at Anderson, where I arrived on the morning of the 4th. It was attended by a large number of respectful and attentive hearers, to whom it was announced that I would again officiate on the Lord's day, (16th July) and administer the Communion. I learn that our Church service takes well here, where much liberality seems to prevail, and, gratuitously tendered, the highest reward of my labors would be, to prove instrumental in establishing the Church built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. There are but few resident Episcopalians here, and they are steadfast and unmoveable—a promising and fruitful nucleus of more that shall be added, if timely steps be taken to supply with a good shepherd a flourishing village that in three years will be reached by railroad now in progress. The need of help to Abbeville, applies therefore more urgently to Anderson. There are fewer, and those less able here than there. But there must be a beginning, and that at the *right time*. Delay disheartens and discourages the few who would do their best, aided by co-operation, and unwillingly merges into other associations, those who would prefer remaining in their own household of faith. Already have three other denominations of Christians erected their places of worship, that will be filled in proportion to the increase of this rising village. The only prospect of success to our views here, arises from the prompt and liberal aid of the Advancement Society, instituted for the organization of new, and strengthening of weak parishes. Failure for lack of that just and expected aid, shall not be for want of information I may communicate in my travels, and interviews with our brethren."

Domestic.—Bishop Freeman writes,—“Your very acceptable letter, with check annexed for \$110, being the liberal donation of two ladies of “our Communion” towards the establishment of a Mission School within my jurisdiction, met me in this City, having been forwarded from Little Rock. Please present my thanks to those good ladies for their kind remembrance of the necessities of the Missionary

cause in the Southwest. It is well too, perhaps, that I was not enabled to purchase the site intended, which is on the frontier of Arkansas; as further developments, and more extended observation incline me to think that a more favorable position will be found in the beautiful interior of Texas. The Church too, is advancing in that State quite encouragingly. We have now *six* Clergymen laboring there, *four* of whom are Missionaries, the other two are Rectors of Parishes supported entirely by their congregations. On my late visitation forty-seven persons were confirmed. The number of communicants is about two hundred and twenty-five."

Key-West.—The Missionary at Key-West writes—"St. Paul's Parish with its Rector, fondly hope, that it may be consistent with the Bishop's engagements to visit us this fall, to consecrate our Church, and to administer the holy rite of Confirmation to our candidates. The Church is now nearly enclosed. It is in Gothic style, 68 by 30, with a vestry room in the rear, an open roof, and the windows of stained glass; the whole interior will have a fine sombre and ecclesiastical effect. We expect to get into it (D. V.) by September. The future prospects of the Parish are certainly encouraging. It numbers among its members a majority of the best and most respectable citizens of the Key. No one knows the difficulties of trying to keep a Parish together without a Church edifice, but those who have tried it. It is like penning a flock without a fold. It is doubtful if I can remain here, because they will not give enough to support a married Clergyman; still I shall not leave without manifest providential indications that *duty* no longer requires me to stay. I am willing, God be praised for the feeling, to stay and to suffer for Christ's sake, if my services may be useful to this people. There are some pleasing indications of a healthful spiritual feeling in the congregation; some attend regularly and listen with earnest attention. Christ is fulfilling his promise of his adorable presence. A goodly class will be ready for Confirmation in the fall. We have only funds sufficient to get the Church up, not to finish it. Several northern congregations promised to send us aid: they have not sent it: *they probably will not*. This is truly an important point. It is one in which every commercial city of the world is interested. Last month four vessels of the largest class were wrecked in our neighborhood, and \$68,000 in salvage decreed in our Court. If this only passed through the hands of Christian men, a tithe of it would build us up, confirm and strengthen us, and afford means to help indigent Churches at other points."

Foreign.—The Bishop in Turkey writes—"I have followed with very special care all my instructions, and I had great confidence in the Church's doing right *eventually*. The result has justified my anticipations, but in such a way, to such a degree and so speedily as shows most plainly to my mind that God is with us. I have again and again during these troubles, brought my mission before Him, and laid it down with myself in his presence; I have besought him to free me from all prejudice and pride of understanding, to give me a clear, unclouded view of duty, to help me to act simply and solely for his glory. I have returned from these prostrations of spirit with a clearer conviction that I was in the right path, with a stronger sense of his guidance

and support, and with a firmer determination to persevere in the way marked out for me. I have taken another theological student, having now two. I shall venture no further in this line until I hear further from the Church. I have taken a depot where all our books are kept, and from which they are distributed. I have encouraged the Bishop of Mossoul to expect we will enlarge our labors in that quarter through our faithful presbyter, Kas Michael. I have put to press and issued my Treatise on the Anglican Church, which is awakening a good deal of attention. A part of the expense of this will, I presume, fall upon the mission, though I trust the greater part will be defrayed by the P. E. Tract Society. I think I can do no more at present, perhaps not the present year, in the way of *enlargement*. I will now mention some of our encouraging circumstances; I have mentioned all that is discouraging in what I have said already. I believe you like definiteness: I will take things in their order. 1. *The Prayer-Book* has been lately issued. I have written about its first reception to the Foreign Secretary, who will, I presume, publish what I have written, in the *Spirit of Missions*. It has been thus far well received, enthusiastically received in some quarters, well received in all. It is a most important witness to our own character, a true witness, an unexceptionable witness; and in these days of fresh springing schism, and of increased influence on our own part, it is of prime importance that we be distinctly known. But more than this, and above this, it is teaching the Oriental Christians religious truth in the most powerful manner. It is showing them a Church pure and Apostolic, yet retaining every essential thing that the Church catholic has ever received. It is a glorious model for them in their own religious inquiries and fast changing opinions, for we are now in the midst of a revolution here, which must seal the character of Eastern Christianity probably forever. In this strife of tongues, the Anglican Church appears holding up her primitive standard, and calling attention to it as the rallying point of a safe and conservative reformation. Many have rejoiced to see this standard raised. I go into houses where the book is made the morning and evening study of the family. The other day I was on a visit to one of the first Armenian families in the city, and found the Prayer-Book lying in a conspicuous place in the sitting-room. The mother told me that her daughter made it her constant study, that day or night it was seldom out of her hands. The daughter coming in at this time, testified her own warm admiration of the book, and said she was delighted that she could read the Psalms and the Prayers in the language which she understood, for the old Armenian, you know, though the language of the Armenian Church books, is not commonly understood. I have heard of other instances of the same kind, and I believe the book will be very much sought for as a family book. The clergy also, so far as I have heard from them, have expressed their admiration of it, and I know it has put into their minds some new ideas of truth, and of the Catholic Church. One said with a deep sigh, "would that our own Church had reached this point of purity."

ACKNOWLEDGMENTS.

The following amounts have been received for Domestic Missions, during the month of July.

| | | |
|--|-----------|----------|
| St. Andrew's Parish, Missions in Georgia, | - - - - - | \$14 00 |
| Prince Frederick's Parish, Mission to Jews, | - - - - - | 6 00 |
| " " Domestic General, | - - - - - | 22 00 |
| Monthly Missionary Lecture, Domestic General, | - - - - - | 4 35 |
| " " " Western, | - - - - - | 75 |
| Trinity Church, Columbia, Domestic General, | - - - - - | 30 00 |
| " " " Nashota, | - - - - - | 5 00 |
| St. Philip's Church, Charleston, Bishop Freeman's Mission, | - - - - - | 33 00 |
| " " " Bishop Kemper's Mission, | - - - - - | 32 00 |
| St. Michael's Charleston, Sunday School for education of Student at Nashota, | - - - - - | 25 00 |
| | | <hr/> |
| | | \$172 10 |

J. K. SASS,
Receiving Agent, Diocese S. C.

The undersigned gratefully acknowledges the receipt of the following sums of money contributed towards this Mission, viz:

From the united Parishes of St. Stephen's and Upper St. John's, through the Rev. Wm. Dehon, for the support of a Divinity Student, \$25; Church offerings of the same, \$20; from an individual of the same, \$10. From Trinity Church, Columbia, through the Rev. P. J. Shand, \$15; from Miss E. T., of St. Michael's, \$20; Church offerings of the same Parish, \$25. Also \$15 from a "friend to Nashota," and \$10 from a lady of Jacksonville, E. F., through the hands of J. K. Sass, Esq., Charleston, S. C., and \$25 for the general expenses of this Mission, from "*an individual of the United Parishes of St. Stephen's and Upper St. John's.*" through the hands of the Rector of the Parishes, and J. K. Sass, Esq., Charleston, S. C. Also, from several members of St. Michael's Church, a box containing Theological Books of much value.

JAMES LLOYD BECK,
Agent for Nashota Mission.

Nashota Lakes, Wisconsin, 14th July, 1848.

The Rev. T. J. Young gratefully acknowledges the receipt of one hundred dollars from an unknown donor; and prays that He whose "love constrained him" will return ten-thousand fold, into his own bosom, his kindness to the *widow and the fatherless*. The amount has been appropriated as directed.

Charleston, July 10th, 1848.

Twenty dollars for the Church at Laurens, has been sent to the Bishop from Christ Church Parish, for which he is thankful.

ADDENDUM.

At the bottom of page 139 insert the following as a note, referring to the extract from Burns in the text:

To this may be added Burn's notice of the Rubric, under the article "Suicide," vol. iii. p. 377. "The reason thereof given by the Canon law, is, because they die in the commission of a mortal sin, (Lind. 164;) and therefore this extendeth not to *idiots, lunatics*, or persons otherwise of *insane mind*, as children under the age of discretion, or the like; so also not to those who do it involuntarily, as where a man kills himself by accident: for in such case it is not their *crime*, but their *very great misfortune*."

CALENDAR FOR AUGUST, 1848.

6. 7th Sunday after Trinity.
13. 8th Sunday after Trinity.
20. 9th Sunday after Trinity.

24. St. Bartholomew, the Apostle.
27. 10th Sunday after Trinity.

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The Constitution and Canons for the government of the Pro. Epis. Church in the U. States of America. Price 37½ cts.

The Journal of the General Convention of the P. E. Church in the U. S. of America, assembled in St. John's Chapel, New York City; in Oct. 1847: with an Appendix, containing the Constitution and Canons, &c. Price 50 cts.

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